

# Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## CASPIAN SEA.

### SAREPTA.

#### UNITED BRETHREN.

After long waiting, and, to appearance, hopeless endeavours, the light of the Gospel begins to shine on many Heathen among the Calmuc Nation.

The small Calmuc Congregation have quitted the horde, and taken refuge with us. This step was rendered necessary, as the Powers of Darkness began to exert themselves with increasing malignity against this incipient work of God; and well-grounded hopes are entertained of protection from Government. They have settled, for the present, on our land; on a small island, in the river Wolga, about an hour's walk from hence.

I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a Heathen Nation, thrust out from their own people and connections, after a wearisome journey, arrive on our land, accompanied by their faithful Missionary Br. Schill. The weather was rather unfavorable, but I and some other brethren rode to meet them. After the first cordial welcome, we stopped to see them pass. Br. Schill proceeded on horseback accompanied by a division of men; another division went up the Wolga in a boat, while the main body of the people proceeded along the high banks of the river; then followed, at a small distance, the camels loaded, after the oriental manner, with the various parts of their skin tents or "kibitjes," upon which the women were seated; they were followed by two Calmuc two-wheeled carts drawn by horses, and by a bullock; loaded likewise with tents and their furniture, on which the lesser children were placed—the bigger ones walked; after the carts followed two loaded bullocks, as they had only three camels; then the herd of horned cattle, and lastly the sheep and goats, driven by the bigger children: there might be, all together, about seventy head of cattle belonging to them. The evening was calm, and the sun had set.

We observed, in the countenances of the people, who are mostly, as it were babes in faith, and have but just begun to believe in the power and protection of Jesus their Saviour, rather marks of mildness, thought-

fulness, and deep reflection, than of joy and gladness of heart. Sodnom's countenance, whose features are those of a genuine Calmuc, but manly and expressive, seems to shew a gentle and contemplative mind; the Lord has granted him true grace and a living faith; he is truly humble in heart, and does not imagine that he has already attained, or is already perfect; but he is ready to follow after, that he may apprehend all that is to be known of his Saviour, pressing towards the mark: with this blessed humility he combines a truly apostolical zeal; fearing neither reproach nor danger; ever desirous to promote the deliverance of more of his nation from the chains of darkness, and to shew them the same way to their Saviour, which through grace he himself has found. As the next to him in experience and grace, I may mention his wife: she is of a very quiet and mild disposition, and does not speak much; but her expressions are such, that they remind us of what is recorded of Mary—*She kept all these things and pondered them in her heart.* There are several among them, who, when they walk with their Teacher along the coast of their island, might say to him, as the Eunuch said to Philip—*See, here is water: what doth hinder us to be baptized!*

Oh how I wish, that, by these facts, all my friends could see with their eyes, how the grace of God transforms the whole man—how it has changed the generally rough and dark countenances of this nation, into mild and cheerful faces—how the unpleasant and fierce tone of their voices has become gentle and modest; and their unmannerly and boisterous behaviour, quiet and peaceable—and how their disorderly and filthy habits have yielded to regularity and cleanliness. Their conduct would put many a Nominal Christian to shame; and might even be a lesson to many of those, who profess to walk after the rule of Christ.

During the first days after their arrival, almost the whole Congregation of Sarepta went to see these dear emigrants, and to bid them welcome. The weather proved remarkable fine this autumn. Aged Brethren and Sisters, Widows and Hoary-headed Men, were seen grasping once more their pilgrim's staff, spending some of their last remaining strength, and creeping along the road toward the kibitjes, which stand

about three English miles from hence, that, with their own eyes, they might behold this work of God. We were particularly affected with what happened to a venerable old brother, Steinman, eighty-three years of age, one of the first settlers at Sarepta; he, like others of the aged Fathers of this place, never forgot its pristine destination, to be the means of bringing the Gospel to the Calmucs, for which he offered up daily prayers, and now desired to see with his own eyes these firstlings of that Heathen Nation; he therefore, likewise, seized his staff, which he had long ago laid aside; and by the help of a friendly conductor, reached their camp; after beholding them, and hearing them in their own language sing verses, treating of the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God; and, two days after, closed his eyes, and departed in peace.

At first, their kibitjes were set up on the bank of the river; but now they all are removed to the above-mentioned island. The reasons for this measure were chiefly the necessity of obtaining more pasture for their cattle; and also to avoid the troublesome visits and insults of their own countrymen, of whom there are always a good many stragglers in our neighbourhood.

It has been but seldom, that the ice in the river was sufficiently strong to allow us to walk over to them, the winter being unusually mild; I have attempted it only once, in company of some other brethren; before the block-house, which the three Missionaries are to inhabit, was put up. Sodnom entertained us very hospitably in his kibitje, with Calmuc Tea; and conversation was maintained, Br. Schill being interpreter.

The Calmuc Tea, mentioned in the reports of our Missionaries, is, however, not to be compared with that in use among us. It is brought from China; and is of a very coarse kind, being pressed into hard cakes, like oil-cake, and thus sold. A piece being cut off, is thrown into an iron pot, which always stands on the fire in the middle of the kibitje, and boiled. The tea, by itself, yields an unpleasant decoction, like soap-tees; but by an admixture of fat and salt, it becomes a strengthening and nourishing kind of broth, the colour of which resembles that of chocolate made with milk. The Calmucs can bear hunger and fatigue many days, if they can only get a cup or two of this sort of tea. If the cooking of it be treated in a cleanly way, as was done here by Sodnom, and the fat, which is

commonly mutton, is fresh, the taste is not disagreeable; though I had never tasted it before, I was able, without disgust, to drink a whole cup of it. The wooden bowls made by the people themselves, out of which the Calmucs drink this tea, hold about three or four cups of the common size.

We had not been long with Sodnom, before the other inhabitants came out of their kibitjes to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they according to their custom, sat on the ground. Nothing like a chair or stool is found in their tents; but they provided us with saddle-cloths and skins to sit on. During our friendly meal, men, women, and children were engaged in smoking tobacco, and much conversation took place: but when the meal was finished, they all laid down their pipes, folded their hands with great devotion, and sang Hymns in the Calmuc language, such as—"The Saviour's blood and righteousness"—"O Head, so full of bruises"—"Unto the Lamb of God"—"To Him I wholly give." At the conclusion, I sung for them in German, that verse—"The Lord bless and keep you in His favour." We were deeply affected by the simplicity and earnestness, with which the whole was conducted; and took an affectionate leave of the dear people.

Oh what a contrast was this to a meal at which I was once present, when I visited a Heathen Calmuc Family in the Steppe! Brandy having been distilled in a kind of kettle, plaistered all over with clay and cow-dung, the father of the family stepped forward, and began to draw off a portion, performing many singular ceremonies: first, he threw a spoonful out at the chimney, then some drops out at the entrance, and some behind his back, with a view to expel all "Schumnusse" or evil spirits. His grimaces filled me with such disgust, that I lost all appetite; and the little that remained entirely quited me, when the filthy mess was put to my lips, the smell of which annoyed me all day.

The presence of the small Calmuc Congregation has been the means of much blessing and refreshment to this Congregation. When, on the second Christmas holiday, a report was made to the Congregation of the manner in which these firstlings had celebrated the Incarnation of our Lord, with their Teachers; and thus, for the first time, the Saviour of the World, manifested in the flesh, as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving, by a



portion of the Calmuc Nation—all present were deeply affected. In all the solemnities of this blessed season and those of the new year, in all our prayers these dear people were remembered before the Lord with fervent supplication, that he would complete the work begun in their souls.

On the 24th of December, we celebrated the birth-day of our gracious Emperor and Sovereign; and united in prayer in his behalf, entreating the Lord that He would so dispose his heart, that, by his kind and protecting care, this small flock might find a place of rest, where they may serve God in safety; and that it might also soon be said, as Christian David exclaimed respecting Herrnhut—Here the sparrow hath found a house, and the swallow a nest for herself—even thine altars, O Lord of Hosts!

Epiphany, being the commemoration of the first anunciation of the coming of Christ to the Heathen was a day of much blessing to us all. The Sermon was on the breaking forth of the Sun of Righteousness upon the world, and the coming of the kingdom of Christ with power, in this our day, both among Christians and Heathen. When David and Daniel complained and sang—*By the waters of Babylon we sat down and wept, when we thought on Zion*—little did they think, that from the neighbourhood of Babylon, the Wise Men from the East would come and welcome the promised Messiah at His appearing as the Saviour of the world; and that now, in thousands of places, both in Heathen and Christian lands, His Name would be magnified. Thus, who, a hundred, fifty, or even twenty years ago, would have thought of the present exertions, and the success attending them among Heathen Nations!

We are now establishing a Bible Society, as a Branch of that at Petersburg. We have had here the pleasure to see those worthy men, the Rev. Messrs. Patterson and Henderson, on their passage to and from Tiflis.

*From the London Baptist Magazine.*

#### MORAVIAN MISSION.

The importance of the Mission of the United Brethren at the Cape of Good Hope, has engaged us to lay before the public its present state, in consequence of the late dreadful hurricane and floods, and likewise of famine occasioned by successive failures of the crops.

“Groenekloof, July 22, 1822.—The external distress is here, as every where throughout the colony, very great, yet not

so overwhelming as at Gnadenthal and its neighbourhood. The heavy rains which have fallen in these days, have done much damage to our buildings and gardens. Never did I see the Hottentots' gardens in such good order, as when I arrived here the day before yesterday, but this morning great part of them is turned into a waste, being either imbedded in sand, or entirely carried away by the torrents.”

“July 25. My letter of the 22d gives you some account of the damage by the rains and floods. Little did I think, when I was writing that letter, that, before I could send it away, I should have to tell so melancholy a tale, as I now must do. Alas! my dear friend, not only the gardens are almost totally ruined, our large pond filled and turned into a sand hillock, several Hottentot cottages thrown down and their gardens swept away, but the north-west gable-end of our beautiful church is changed into a heap of ruins. It was in the night between the 23d and 24th, that this dreadful misfortune took place, without any one of us perceiving it till yesterday morning, when we made the fatal discovery. The wind had not been remarkably high. Our consternation and distress you may more easily imagine than I can describe. Indeed, we are so overwhelmed with trouble on all sides, that as yet we have not been able to think deliberately on the measures to be adopted in this great emergency. Many thousand dollars will be required to repair the loss, and no time must be lost, that we may save the other walls and the roof. But provisions can hardly be had for money, and the expense and trouble of providing for a number of labourers will be very great. God only knows, how we shall find our way through the surrounding darkness. But after all, there is only one way open, which is, not to cast away our confidence, but to keep close to Him, who alone is able to heal the wounds his hand inflicts. None of the inhabitants remember such a rainy season as has been experienced this year. It is like the rainy monsoon of the East-Indies.—I am convinced you will lend every assistance in your power. Among the Hottentots, who are now busy in clearing away the rubbish, no other word is heard but the repeated ejaculation—‘*Alas! our church, our beautiful church!*’—like them, my mind is harassed by the scene of desolation before my eyes. Farewell for the present; you shall hear from me again, as soon as I arrive at Gnadenthal.”

The Rev. C. I. Latrobe adds—“The

damage done to the church is so great, that the expense, added to that of restoring the gardens and the reservoir, which must be immediately done, will bring on us a burden not to be supported, but by the kind assistance of our brethren and friends, to whose liberality we recommend this case of distress."

The accounts from Gnadenthal are still more distressing, but our limits prevent us from inserting them.

From the London Baptist Magazine.

### FAMILY RULES.

*The following are the desired Rules of this Family.*

I. We have no time given us to throw away, but to improve for eternity ; therefore we would join in no conversation that is unprofitable ; but in that only which is good to the use of edifying, ministering grace to the hearers.—Therefore

II. We are not anxious for the news of the town, or to be informed of the business of others ; but we desire to hear of the things pertaining to the kingdom of God.—Neither

III. Have we any thing to say to the misconduct of others : therefore, let not the fault of any absent person be mentioned, unless absolute necessity require it, and then let it be done with the greatest tenderness, without dwelling upon it. May God preserve us from a censorious criticising spirit, and contrary to that of Christ.

IV. We offer the right hand of fellowship to every one that cometh in the name of the Lord ; but we receive none to doubtful disputations. Whosoever loveth the Lord Jesus in sincerity, the same is our brother, sister, and mother : for we cannot but remember, God is love.

V. We neither receive nor pay visits on the Lord's day ; for we and our house desire particularly on that day to serve the Lord.

VI. We earnestly desire every one to reprove us faithfully, when we deviate from any of these rules. So shall we be as guardian angels to each other, and as a holy mingled flame ascend up before God. And as many as walk according to this rule, "peace be upon them." Gal. vi. 16.

And now a blessing, Lord, we crave,  
On these few lines above ;  
That we may all united be,  
Remembering, Thou art love.

Having lately visited a gentleman farmer in Cambridgeshire, I observed in his house the above rules, printed and framed ; hanging up in a part of his keeping room,

sufficiently conspicuous to be read by all who felt disposed to read them. Considering them worthy of notice, and calculated, by the blessing of God, to do good in all families, I have transcribed them for the Baptist Magazine, and hope they will meet your approbation. Lord's-day visiting is an evil to be lamented ; improper conversation on that day is too common ; and in the families of good men, too much liberty is given to the practice of evils of various kinds. It was a great saying, "As for me and my house, we will serve the Lord."

Yours,

AN OLD FRIEND.

### EXTRACTS FROM A JOURNEY IN NEW ENGLAND.

*Published in the Virginia Evangelical and Literary Magazine.*

"You will readily believe that one, of my habits of thought and feeling, visited, with very lively interest, the place where *Warren fought and fell*. It seems, that we must now call it *Breed's Hill*. And here is a remarkable instance of the power of youthful associations. One of the first things that I can remember, is the battle of *Bunker's Hill*. That event, in its minute details, was related to me when I was quite a child. I mourned for Warren, and exulted in the valour displayed by my countrymen, when I was too young to understand what death and valour meant ; and could only sympathize with my parents, who took care that all their children should be good *American whigs*. Indeed my feelings in relation to the whole revolutionary struggle are more intense, and the more easily excited, because a number of my nearest kindred were soldiers, who, having been in many of the most important battles, and having in some instances suffered the evils of captivity, had much to tell on their return home, to their young kindred. I remember well to have sat, often half of a winter's night, on the knee of my favourite uncle, and listened to his narrative of feats of American valour and sufferings, and of British cruelties, until I was excited to the very utmost of a child's capacity. At this moment, I most distinctly recollect my emotions, when I first heard of General Putnam's plunging down the precipice at Greenwich church in Connecticut. And so of a thousand other things, related by actors and eye witnesses. Now, as I had always, in early life, heard of Bunker's Hill, and had associated with that name, those displays of determined courage and prowess, which in



the beginning of a doubtful and perilous contest, raised the American character, and perhaps were closely connected with the result of the struggle; on arriving at Boston, I could not help eagerly inquiring for *Bunker's Hill*. And really, it was a little provoking, to be reminded, as often as I was, that *Breed's Hill* was the place. This may be well enough for the mere topographer, but *Bunker's Hill* is the name associated in my memory with these fine displays of American gallantry and patriotism; and I shall habitually call the place *Bunker's Hill* as long as I live. In this letter, however, to please my Boston friends, I consent that it shall be *Breed's Hill*.

I visited the place with a very intelligent gentleman, who, by conversation with aged persons, who had been spectators of the field of battle, had become perfectly acquainted with every thing of importance that had occurred on that memorable occasion. The hill gives a very interesting and commanding view of Boston. There are yet distinct traces of the redoubt thrown up on the summit by the Americans. There we stood, while our friend pointed out to us the ground over which the enemy marched, and the places where the battle raged most fiercely. I am not able to describe my emotions at the time. We stood just by what is called the tomb of Warren. Shall I confess to you that in the complex feeling of which I was conscious, there was a mingling of surprise, shame and indignation! The tomb of Warren is a pillar of wood going fast to decay! It was set up years ago, by the Free Masons's Lodge, of which that distinguished patriot was a member, to mark the spot where he offered his life on the altar of his country, until his grateful countrymen should erect a monument worthy of his memory. It has before been mentioned that the hill completely commands the city of Boston. One may then, while he leans against this pillar of wood, see a thousand tokens of the wealth and public spirit of the Bostonians; and it is impossible not to ask, why have they thus neglected a man, who, living and dead, has done as much honour to Massachusetts as any other citizen she has ever produced? To this interrogatory, I could get no satisfactory answer. I hope to be forgiven, if I am uncharitable in judging that this neglect is owing to the strength of mere local feeling. *The grave of Warren is not in Boston*: otherwise, there would, long ago,

have been erected a mausoleum, worthy of the patriot and the hero.

If you will look into the first volume of the History of the American War by Botta, (translated by Otis,) you will find how a foreigner speaks of this distinguished American. Perhaps, of all the victims of that contest, not one deserved more esteem both for public and private virtue than Doctor Joseph Warren. If no monumental marble marks the place where his dust sleeps, his memory will live in the history of the country which he adorned and defended, and his example will afford instruction, and rouse to virtuous action, when even the marble tombs of less conspicuous men shall be forgotten.

While standing on the height of *Breed's hill*, I could not but contrast the scene which then lay before me, with what had been exhibited, when the raw untrained militia men of Massachusetts determined to contend with the veteran troops of the mother country. Immediately before us lay the field of battle, now clothed with beautiful verdure, but then ploughed up by artillery and stained with blood. Next stands Charlestown with its handsome churches and spires all peaceful and quiet, with no sounds but the hum of industry and the shouts of juvenile gladness; but then by the cruel and unprofitable policy of the enemy, wrapped in fire, and shooting a mighty pyramid of flame towards heaven. The eye then rests on the river Charles, and Boston harbour, once in full possession of the enemy, and covered with their vessels of war; but now whitened by the sails of our own merchant vessels, and all alive with boats gliding in every direction; while on the Charlestown side there lie the United States' navy yard, and several of the most powerful and formidable vessels of war ever built in this country; putting one in mind of the enterprize and gallantry of American seamen, and the heroic deeds of our naval commanders. Beyond the river, Boston rises in full view, once garrisoned by an enemy and filled up with a wretched population, who suffered every indignity and privation, that the wantonness and caprice of power chose to inflict; but now the abode of beauty, taste, fashion, wealth and luxury; the seat of literary and commercial enterprize; of much that an enlightened christian patriot may well rejoice in, and much that he cannot but mourn over and condemn. For myself, I have a sort of *phianey* of affection, which embraces every object of interest in

my country, and as I stood and looked at Boston, forgetting for the moment how far off was the place of my abode, I said to myself, "Peace be within thy walls, and prosperity within thy palaces—Because of the house of the Lord our God which is in thee, I will seek thy good."

The contrast which the spectator cannot help drawing between the scene presented when the battle was fought on Breed's hill, and that which now greets the eye on every side, fills the mind with many delightful emotions, calls up many proud recollections of American achievement, and awakens a powerful feeling of gratitude to the Almighty arbiter of this world's destiny. All the interesting events which lie between the period when the tug of war commenced, and that which is present to the observer, crowd into the remembrance. He thinks of the time when we were poor, and few, and despised; when it was thought and said that a dozen British regiments could look down all opposition to British authority; and his mind runs along the course of events and rests delightfully on the present period, when the example of this country is quoted by the most distinguished statesmen, for the instruction of the world. To the God of our fathers be ascribed the glory! And let the memory of Warren and of men like minded with him be cherished, and the examples of their virtues be imitated.

On retiring from Breed's hill we visited the navy yard, with a view of examining every part of that interesting establishment. But although our friend had a *permit* from the commodore, we were, owing to some regulation not understood, repulsed by the centinel. We had an opportunity however of seeing the ship of the line, now ready to be launched, and put under cover for protection against the weather. Its enormous bulk surprised me. Although it lies at the water's edge, yet the height is such that from its top, you have one of the finest views of Boston and the harbour, that is any where afforded. Its other dimensions are in proportion. The inhabitants of a considerable village might find room between the decks. The thick ribs and mighty beams of *live oak*, which ring like iron when you strike them, seem to bid defiance to any assault that man can make. I contemplate a great ship of war with peculiar emotions. Taking it altogether it conveys to my mind a higher idea of *human power*, than any other of the works of man. Of course it awakens the feelings produced by objects of sublimity and grandeur, more effectually than any thing else of

man's device. And while this is the case, I associate the mechanism of the vessel, and the object of its destination with the glory of my country. But enough of these things,

While Boston is the place of my headquarters, I make frequent excursions for the purpose of extending my acquaintance with men and institutions, likely to exert a considerable influence on the literary and religious interests of this country. Since my last I have been to Andover, to look into the Theological Seminary established in that place. My time there passed very pleasantly and I hope profitably. A brief history of this institution has been published in your Magazine; I do not think it necessary, then, to mention facts, with which I know that you are acquainted. But I must say that, although I had taken much pains to be thoroughly acquainted with the seminary, and all that had been done and was doing for the promotion of theological education, yet the extent and value of the means employed there, struck me with surprise. There are two college edifices and a chapel of ample size, and finished with sufficient taste; there are houses for three professors, and a steward, besides a considerable tract of land with a very decent house of entertainment, and a number of other buildings, all belonging to the Institution. The value of the property cannot, I should think, be fairly estimated at less than \$500,000. And all this was chiefly given by about six families. The names of Bartlet, Abbot, Brown and Phillips are particularly distinguished. The first named gentleman has shown a munificence which, in the best sense of the term may be regarded as *princely*. His donations are estimated at fully \$150,000. But he has not merely given money. Time and attention have been devoted by him, to the interest of the seminary. He has afforded the means of building and superintended the work. In a word he has shown a parental affection to this school of the prophets, and the report of his liberality has travelled into distant lands. His name will be handed down to posterity, with blessings on his memory. The chapel, which, besides a large room for public worship, contains a library room, and three lecture rooms, all executed in a really elegant style; one of the halls, and a large commodious house for a professor, were built, and a professorship endowed by Mr. Bartlet! Yet he began the world a *poor man*, and has a large family for which he made ample provision. The other hall bears the name and will perpet-



uate the public spirit of Governor Phillips. There are four professorships in the institution, occupied as follows—*Rev. Ebenezer Porter, D. D. BARTLET professor of Sacred Rhetoric. Rev. Leonard Woods, D. D. ABBOT professor of Christian Theology. Rev. James Murdock, D. D. BROWN professor of Sacred Rhetoric and Ecclesiastical History. Rev. Moses Stuart, associate professor of Sacred Literature.* The names connected with the titles of these professorships, designate the individuals by whose liberality the endowments were made, and thus will their names be transmitted to distant generations as examples of public spirit to be remembered with perpetual honour. These men will thus be instruments of good to ages yet unborn, and will be honoured and loved, when the peaurious and selfish among their cotemporaries will be forgotten forever. Charitable individuals have also endowed three scholarships. A select library of upwards of 5000 volumes has been procured. A Greek and Hebrew printing press has been established, which bears the name of the *Codman* press, in commemoration of the liberality of the *Rev. Doctor Codman* of *Dorchester*. A professorship of Ecclesiastical History remains to be endowed, to fill up this part of the plan of the institution. The foundation of more scholarships is much needed, and an increase of the library for the use of the professors is greatly to be desired. But the institution is a noble one, even in its present state, and does the highest honour to its founders, and to the public spirit of the citizens of *Massachusetts*. In this particular they do certainly go beyond any other in the *United States*, and perhaps are not surpassed by any people in the world.

The students at *Andover* amount now to 132, and are divided into three classes, *Junior, Middle, and Senior*.—During the *first year* they are principally under the direction of professor *Stuart*, and are employed in the study of the original languages of *Scripture*, the history of the sacred text of the *Old and New Testaments*, the right manner of interpreting scripture, and whatever else comes under the general phrase, *Biblical Criticism*. During the second year, the principal study is *Christian Theology* under the direction of *Dr. Woods*. And in the third year the students are chiefly engaged in composition and delivery of sermons; during which time they receive instruction from the professor of *Sacred Rhetoric*, *Dr. Porter*, and the *Brown* professor of *Sacred Rhetoric*, *Dr. Murdock*.

According to the plan of this institution it is said that the students are required to profess no creed, except as to two points—"the first is an acknowledgment that they believe the *Christian religion*; the second, that they are *Protestants*." It has also been affirmed, "that there is not a school of *Theology* on earth, where more free and unlimited investigation is indulged, nay *ineulcated* and *practised*." I quote from *Stuart's Sermon on the completion of the New College Edifice*, a copy of which now lies on my table. On this authority I add, that, "the shelves of the library are loaded with the books of *Latitudinarians* and *Sceptics*, which are read and studied." And in a note this most able professor says, "I cannot agree in opinion with many excellent men, who think that it is too hazardous for the young student in divinity to investigate, with the most unlimited freedom; and that a library should consist only of those books, the sentiments of which are approved. The object of study is to *prove all things*, and then to *hold fast that which is good*. Is it proper, or rather, is it not absolutely *necessary*, that a preacher of the gospel, who is to be set for the defence of truth, should be acquainted with the views and arguments of those who assail it? If this be conceded; then, I ask, where can knowledge of this sort be most easily acquired? Under instructors, whose business it is to be conversant with polemic theology, and to defend truth against the assaults of error; and in a situation where ample libraries furnish all the necessary books for information; or shall he be left to acquire this kind of knowledge from actual assault, which he will most certainly experience?"

"It is a very mistaken prudence, then, that makes an *Index Expergatorious* to a Library, for the use of *Theological Students*. Nothing is better calculated to lead any ingenuous and inquiring mind to doubt than to reserve subjects, or parts of subjects for implicit credence without examination. It may be consistent with the spirit of *Roman Catholics*; I am sure it does not become *Protestants*."

(To be concluded.)

Extreme diffidence is as dangerous as extreme confidence. As that rashness which prompts us to attempts beyond our strength renders our power ineffectual, so that timidity which prevents us from relying on ourselves, renders it useless. True prudence consists in being thoroughly acquainted with the measure of our own power, and acting up to it.

## NEW-HAVEN, APRIL 12.

## COLLEGE AT SERAMPORE.

We gave in our last an account of this institution. We doubt not that all who read it highly appreciated the liberality of the three distinguished Baptist missionaries, Carey, Marshman and Ward, who may be considered as the benefactors of India. No one acquainted with the sacrifices they have made for the benefit of this college, would cast any imputations upon them for desiring that others should share with them in so benevolent a work. The editors of the *National Intelligencer*, however, who appear not to have recovered from their chagrin, at the success of Mr. Ward in this country, but who can give the details of a great horse-race, with the utmost satisfaction, have made the following remarks respecting the college.

"This is a part of the establishment of archiepiscopal magnificence, which our charitable fellow-citizens were helping to build, when they spared their hard-earned dollars, dimes, and even cents, to save the wretched heathen, who they were told were perishing for lack of knowledge; and it was accidental information of the nature of this establishment which induced us to question the propriety of such an investment of money."

Now, it is well known that the money collected by Mr. Ward, in the United States, was vested in this country, under the direction of trustees residing here, and the interest is remitted to India, not to assist in the erection of buildings, but to educate native converts in Hindostan, for missionaries among their countrymen. The object is a good one; and we may hope will be attended with the happiest effect. The men who established the College, acted wisely in determining to have buildings sufficiently spacious and durable. Let it be remembered they erect the buildings at their own expense. The Editors of the *National Intelligencer*, might as well censure the Apostle Paul, for dwelling in his own hired house, as these men for building a College with their own money. The Editor of the *Columbian Star* observes:—

"The college has been built at the expense of the missionaries themselves, who have contributed to this object about \$40,000, the proceeds of Dr. Carey's labours as a Professor in the College of Fort William; of Dr. Ward's services in the printing establishment; and of Dr. and Mrs. Marshman's school. The college premises were purchased with funds raised in India. No imposition, therefore, has been attempted on the public. The sums collected will be faithfully appropriated to the object for which they were solicited."

## BIBLE AMONG THE CATHOLICS.

The propriety of a general circulation of the Holy Scriptures is so apparent, and the effort of

different societies, having this express object in view, are so unremitting, that the Catholics will probably be obliged to publish versions in the vernacular tongues of different nations. There is now publishing in England, with the approbation of the Rt. Rev. Dr. Gilson, Vicar Apostolic of the Northern District, and under the revision and correction of two other clergymen "the Holy Catholic Bible; the Old Testament, first published by the English College at Doway, A. D. 1609; and the New Testament, first published by the English College, at Rheims, A. D. 1582, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek and other editions, in divers languages: newly revised and corrected, according to the Clementin edition of the Holy Scriptures, with annotations for clearing up the principal difficulties of Holy Writ." This edition is "embellished with 42 beautiful engravings, and complete in 16 Parts, price 5s. (sterling) each." Although the price of this edition will prevent the general circulation of it among the Catholics, and notwithstanding the glosses with which it will probably be accompanied, we believe that this in common with all other editions of the sacred writings, will have a salutary influence.

## SIERRA LEONE.

By a census of the Colony of Sierra Leone, exclusive of the military (European or Native) and their families; it appears that there were in the different parishes, villages and islands, a population of 15,081. Between the date of this census, and August 1st, 1822, 1590 Africans, males and females were received from Slave vessels, and established in the villages. The whole number of liberated Africans in the Colony, at this late date was more than ELEVEN THOUSAND.

## PRAYER BOOK AND HOMILY SOCIETY OF ENGLAND.

From the Tenth Report of this Society, it appears that since the last Report, 9,433 Prayer Books and Psalters have been circulated.—53,648 Homilies, Articles and Ordination Services, have been disposed of as Tracts during the year. In addition to these Homilies have been printed at the Society's expense at Amsterdam, at Bremen, at Malacca, at Toulouse, at Montpellier, and at Monaco, making a total of 73,648 Tracts circulated by means of the Society, since the last Report. Both Catholics and Protestants in France received the Tracts with pleasure. Besides the French, Dutch, German, Italian, Modern Greek, and Arabic, the translation of the Homilies into the Chinese language is in progress. The late Dr. Milne, whose lamented death we have mentioned, writing of Dr. Morrison and himself, remarked—



"It affords us great encouragement to find your Society, among others, coming forward to assist in the great work of evangelizing China. Your resources in England are great: among the Chinese there is a vast field to employ them on. Here, most of the christian societies in existence might advantageously expend part of their talent, wealth, and zeal; and, for the first hundred years, hardly come in contact with one another. The sober and weighty truths, contained in the Homilies of the Anglican Church, will be found of excellent service in all Chinese missions; especially among those, who may renounce idolatry and embrace the christian faith. To co-operate with you in effecting the objects of your Society, as far as practicable, will always afford me pleasure.

The committee remark on this communication—

That these were not intended to be mere words of course, your committee most readily believe. In respect to Dr. Morrison indeed, his candour and earnest desire to do good wherever opportunity offers, have already been fully proved. In one of his last letters he says, "I send to the east of the Russian empire, by Mr. Dobell, Russian Consul at Manilla, some prayer-books as well as Bibles, in English, for the use of a few persons in Siberia who read our language."

On the means of putting books into circulation among the Chinese, it is said—

In China itself, there are doubtless great difficulties to be encountered, in the execution of any measures of this kind. As Dr. Morrison observes, "The pernicious principle, that the court shall absolutely decide for the people how they shall worship, or at least what they may not worship, yet remains in all its former force. But out of China," he adds, "among the several colonies of Chinese, the governments present no obstacles to the propagation of the Gospel by means of books, or indeed by any other means. Some of the prayers and psalters have been sent to Kamtschatska, in hopes that they may fall into the hands of Japanese, who occasionally visit that place, and who understand the Chinese character." Copies; also, both of these and of the Homily, will probably find their way, by junks and other conveyances, into China itself. "In these efforts," says Dr. Morrison, "we appear sometimes to cast our bread upon the waters, to be seen no more; but, through God's blessing, it may be found after many days by those, to whom it shall become the means of eternal life."

The committee mention a circumstance, which may serve as an illustration how extensively useful our formularies may become in the Chinese language. A clergyman, who had obtained, for a Chinese servant in his parish, a copy of the prayers and psalter translated by Dr. Morrison, writes—

Quy, the Chinese, drank tea with our servants after I received the book which your society granted. I sent for him to my study, and gave him your very suitable present, with which he seemed to be greatly pleased. I told him it was the Prayer-Book which we used at our Church, (pointing toward the sacred edifice, which stood close by,) and that it had been translated in Chinese by Dr. Morrison. He seemed to know Dr. Morrison well, and said, "Good man! Good Book!" When he returned to the servants, he seemed to take great delight in pointing out to them which was morning and which was evening prayer; said he should use it night and morning; and still continued frequently exclaiming, "Good book!" Previous to this, as I understand, he had been used to burn a piece of paper when he worshipped.

#### STATE OF RELIGION ON NEW-HAVEN DISTRICT.

*To the Editor of the Religious Intelligencer.*

SIR,

While looking over the articles which have appeared in your paper, respecting the Home Missionary Society in England, I have thought that a statement concerning the manner in which those meetings for religious worship, which are generally known as 'conferences,' are conducted in the villages in the neighbourhood of this city, might be useful.

A number of the brethren in the two congregational churches of this place, have associated for the purpose of establishing and conducting these meetings in the different neighbourhoods around us. At a meeting for prayer and the communication of religious intelligence, appointments are made for the conferences referred to, and two brethren are designated to attend at one of the places mentioned. From this measure, the best effects have resulted. The Gospel is thus carried into the very villages, or houses of those who in some instances are prevented by distance, and in others, perhaps, by a want of inclination from attending public worship. All whom they visit are debarred from many of the religious privileges of attend-

ing on a residence in the city. Neighbours thus meet and hear the word of eternal life. The meditations of the worldling are directed from the wants of the body, to those of the soul; the careless are awakened, the wanderer reclaimed and the christian refreshed. The evidence given by those who visit and exhort in the manner here mentioned, of their solemn conviction of the importance of religion, must of itself make an impression upon the minds of those whom they address.

At the return of the appointed evening those brethren meet and give each other an account of the meeting, they have attended, and make new appointments. They unite in prayer for the divine blessing on their efforts. Information from distant places, favoured with revivals of religion, is also communicated.

Statements might be given which would show that these persons have not laboured in vain. They are welcomed in those religious visits, are listened to with attention and gratitude; and it is believed that in the Day of Judgment, it will be seen, that God has blessed their endeavours, and answered their prayers.

These labours are certainly to be commended. It is a charity,

"Twice blessed,  
It blesses him who gives, and him who takes:"

While making exertions for the good of others, these persons will find that they have themselves made advances in the divine life.

The exertions here mentioned, must be recorded as one of the happy effects of the late revival in this place; a revival which in the manner here mentioned, was extended to the adjacent villages and towns, and among its blessed fruits, none have been more apparent, none more encouraging than the harmony and brotherly love which has subsisted from the commencement of the revival between christians of different denominations. We have had our public United Prayer meetings for the outpouring of the Holy Spirit, where Episcopalians, Baptists, Methodists and Presbyterians have alternately led in prayer. At some of the village meetings, it has been truly pleasant to see in crowded assemblies, brethren of these different names, with one heart and one mind, uniting their prayers and exhortations for sinners, who were weeping around them, and bearing testimony that the Holy Spirit was in the midst of them.

That nothing should disturb this delightful state of feeling, every thing that should

lead to controversy, has been cautiously avoided by those who conducted those meetings; and in fact there has been nothing to contend about, for there has been apparently no other object than the salvation of sinners, either with ministers or laymen.

It is with pain, Sir, that I leave this subject, and turn to another less pleasing; I mean the misrepresentations made by some of those who are displeased at the existing state of things, as here briefly described. A conviction of duty, however, obliges me to direct your attention to a letter written by the Rev. SAMUEL MERWIN,\* Presiding Elder of New-Haven District, to the Editors of the Methodist Magazine, published in the city of New-York. This letter is dated New-Haven, Jan. 16, 1823 and was written before an article on the support of the ministry, at which that gentleman took some exceptions, appeared in your paper.

I send you some extracts from this letter, which although a very singular one, yet requires no comment. I detain you from these extracts only to observe, that it would be unjust to suppose that our Methodist brethren with whom we have often united in christian fellowship at our social meetings, and in the more public *Union Meetings* for prayer, can feel thus, or that the Methodist clergy would generally adopt the language and sentiments of their Reverend Elder.

#### STATE OF RELIGION ON NEW-HAVEN DISTRICT.

*To the Editors of the Methodist Magazine.*

New-Haven, Jan. 16, 1823.

DEAR BRETHREN,—You are always delighted with accounts bearing information favourable to the cause of Zion. Many and powerful are the enemies to the sacred cause of holiness and truth on this district. Sometimes they appear with open hate, and show a bold front, determined on opposition; but more frequently under the guise of religious friends they mar the truth of God, and hinder the growth of the precious seed.

Great and mighty exertions are making to keep the old hierarchy in countenance, and prevent the growth and spread of the pure gospel which offers a *present, free and full* salvation from *all sin*. But notwithstanding the strength that is put forth to keep up the prejudices of the people against our holy blessed cause, the truth continues to gain ground. The people leap the mounds set about them by lordly teachers, and come to hear the word. The preachers on the circuits and stations within this district, are diligent and faithful in the

\* It is a singular coincidence that there should be two ministers in this place of the same name; one is Pastor of the Congregational Church, and the other of the Methodist Church. *Editor.*



spirit of gospel missionaries, and are determined on victory in the name of truth, and the Captain of our salvation.

We enter the field with naked sword, and feel resolved never to quit the field or return the sword to its scabbard, until victory is proclaimed on the side of truth and holiness.

The divine blessing is coming upon the city of Hartford. Many are under serious concern for their soul's salvation, and numbers have lately been brought into gospel liberty. Quite a number on Burlington circuit have found the pearl of great price, in the course of the year past. But there we have had to stem the torrent of tenfold opposition. But, bless God! the enemy has had to retreat, and his retreat has been shameful to himself, and as honourable to the cause of our holy religion.

We often hear much said about union among the professors of religion, but in this part of the country the thing appears to me utterly impossible under present circumstances. And I am satisfied that the offer is never made to us, but with a view to weaken our influence, and to give them the benefit of our labours. I hope we shall ever be awake to a sense of our danger, and be on our guard against the machinations of ungodly and wicked men.

The gospel of Christ, which is the power of God, will scatter the darkness which hangs over this moral wilderness. That system of truth will be the only means of saving this region from ruin; for if the world and the church are blended together in transacting the affairs of religion, anarchy and confusion must be the inevitable consequence.

Gospel truths and gospel discipline preached and enforced in the spirit of the gospel, will conquer, will triumph. I am happy in having the opportunity to say, that among the labourers in our Lord's vineyard in these parts, there appears no disposition to temporize, to bring down the gospel, to accommodate the pride or prejudice of the people. It is God's gospel, and God will support and honour it. Hosannah to the Son of David!

In consequence of the imposition practised upon the people in this quarter, in respect to education and missionary societies, I found very strong prejudices existing against missionary societies in any shape or for any purpose; nevertheless, after having made clear and distinct and impartial statements to them in reference to the Methodist Missionary Society we have succeeded in forming three auxiliary societies; one on Goshen, one on Burlington, and another on Stratford circuits.

S. MERWIN.

Such, Mr. Editor, are the extracts from Elder Merwin's letter. Permit me, through your paper, to recommend to his consideration, the following extract from the sacred volume, "Charity suffereth long, and is kind; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

*For the Religious Intelligencer.*

#### ON SEEING TWO CHRISTIAN BRETHREN CONTENDING.

"Ye have not so learned Christ." Ephs. iv. 20.

I stepped to them and said, "Keep the unity of the spirit in the bond of peace." As I spoke this, I drew a hand of each into contact in front of me, and added, Between those chosen vessels Paul and Barnabas, the contention grew so sharp that they parted. But was this recorded as an example for our practice? No, it is a standing monument of christian error. It is a beacon erected to warn us of danger. Strait forward is the christian's course. He must not so depart from Scylla, as to meet ship-wreck on Charybdis. It is hazardous to stray so wide from one point of error as to stumble and fall on its opposite. While the christian is on his passage, his conversation must be in heaven. To insure and facilitate his progress, his confidence must be in God and the divine promises. The breath of prayer must fill his sails, and sweeten his passage. A passenger to the haven of eternal rest must be guided by wisdom from above, "which is pure, peaceable, easy to be entreated, full of mercy and good fruit, without partiality and without hypocrisy." Beloved, look upward—look to the city of God. Behold there the Father, the Saviour, the Comforter, Three, glorious persons in One eternal God-head. *Blessed union!* Look again—look into the church triumphant—mingle with the spirits of the just made perfect, and tell me, do you see *any* contention there? None. Is there *one* discordant voice among them? No. There is love, there is harmony, there is holiness *unchanging*, world without end. Heaven consists of love, *perfect peace and unity of spirit.*

JOHN.

*New-Haven, March 1823.*

#### MR. HERRICK'S SCHOOL.

We perceive by an advertisement in some of the newspapers of this city, that the next term of the Rev. Mr. Herrick's school for young ladies will commence on the 21st inst. The branches taught are—Murray's Grammar and Exercises—Geography by S. E. Morse, recently published—Blair's Lectures—Tytler's History—Hedge's Logic—Stewart's Philosophy of the mind—Pailey's Theology—Mason on self-knowledge—Daboll's Arithmetic—Euclid's Elements of Geometry—Day's Algebra—Conversation on Natural Philosophy—Enfield's Philosophy—Comstocks Chemistry.

Composition will be a regular exercise.

This school has been continued nearly fifteen years, and is intended to be permanent. The branches of knowledge taught are those which enlightened judges deem most useful,—best adapted to discipline and furnish the mind. It is one object of this school to unite religion with science; to cultivate alike the rational, active and moral powers, and thus prepare the pupils for the duties of the present life, and for a state of immortal being. The Bible, the sure means of happiness to those who use it aright, is read daily, and the youth led continually to this fountain of divine knowledge and wisdom.

The terms of this School are moderate, tuition being only \$6 a quarter.

### SUMMARY.

A Society, entitled "Shiloh Society," has been formed in Charleston, S. C. as an auxiliary to the American Society for meliorating the condition of the Jews. Gen. Charles C. Pinckney, President; Thomas S. Grimke, Esq. Corresponding Secretary.

In the Savannah River Baptist Association, there are 24 churches, 11 preachers, and 2512 communicants.

Among the list of New Publications in England, we notice a "Memoir of Timothy Dwight, 18mo."—We presume that this publication, is the life of the late President Dwight, which is prefixed to his system of Theology. The six editions of this latter work which have been printed in that country, the publication of his travels the completion of which is announced, and the publication of his life in a separate form, evince a great degree of regard on the part of the British public, for the history and productions of that distinguished man.

The Treasurer of the United Foreign Missionary Society, acknowledges the receipt of \$1141,66 in the month of March. The managers of this society wish to procure an additional farmer for the Union Station, and a blacksmith for that at Harmony. As female assistance is also wanted, it is desirable that they should be married men. Letters relative to this business may be addressed to Z. Lewis, Esq. of New-York.

A new religious publication, entitled "The Christian Visitor, is published monthly at Providence, R. I.; price \$2 per annum.

The Rev. Dr. Rice, has declined accepting the Presidency of the College at Princeton.

'The Chittenden County Religious Charitable Society,' having for its object the cause of missions and the education of pious youth, was formed at Burlington, Vt. on the 13th of February. Similar societies exist in the counties of Addison, Washington, and Franklin in that State.

At Nottingham, Eng. the number of subscribers in the Ladies' Association, in aid of the British and Foreign Bible Society, is more than 5,000. In Coventry, 3,368 subscribers to similar associations were obtained in the course of seven weeks.

Contributions are made in England in aid of the Moravian Missionary Settlements in the vicinity of the Cape of Good Hope, which have suffered from tempest, inundation and famine. Among the list of contributions already made, we notice one from the Bishop of Durham of 30*l*. Some account of this calamity is given in another part of our paper.

It is stated in the London Baptist Magazine, that the Confession of Faith adopted and published, by the General Assembly held in London, 1689, is the standard of doctrine which the Particular, or Calvinistic Baptist Churches in England, have always avowed.

One hundred and fifteen pounds sterling, were granted to destitute widows of Baptist Ministers in England, out of the profits of the Baptist Magazine, for the half-year ending 17th Dec. 1822.

The Hibernian Society has 575 schools under its care, and the number of scholars in the year 1821, was 53,233. The persecution on the part of the Catholics has somewhat diminished this number, but there is a prospect of a speedy increase in the number of pupils. Of these schools, 176 are under the superintendence of visitors, who are ministers of the Established Church; 123 under the superintendence of noblemen and gentlemen; 7 under that of dissenting ministers; 35 under that of Roman Catholic Priests; 25 under that of ladies, and 209 of which there are no visitors resident in the vicinity. There are 32 counties in Ireland, and in 23 of them this society has schools. Since the institution of this society, it has distributed more than 30,000 Bibles and Testaments. Some anecdotes, which may be found in this and other Numbers of the Rel. Intelligencer, will show the utility of the labours prosecuted under the direction of the Hibernian Society.



It is stated in the "Youth's Herald," that eleven hundred females in one city in England, go out every Monday to lend tracts, and take up those previously lent.

The number of scholars, children and adults, at the different stations of the Church (English) Missionary Society, is about 10,500.

*New South Wales*.—In Sidney Circuit alone there are four Sunday Schools, containing 130 scholars. At the barracks is another school, containing more than 100 convict boys.

At Van Dieman's Land, a Sunday School has been established which already contains twenty-three scholars. Hymn books and catechisms, besides spelling books are distributed among them.

There is under the patronage of the Wesleyan Mission in St. Kitts, and Adult School, consisting of 150 persons, several of whom are sixty years of age. They are weekly taught to read and are catechised. They are very diligent. At this station, nearly 400 slave children are catechised on the Sabbath after the forenoon service.

At Montego Bay, a Sabbath School was established in September; fifty children attended.

At Carraccas, \$100 a month is to be paid to a teacher of a Lancastrian School.

#### OBITUARY.

MRS. ELIZABETH CHAMBERLAIN.

Died at Sharon Feb. 27th, 1823, Mrs. Elizabeth, wife of Deacon Isaac Chamberlain, in the 67th year of her age.

It is the office of the survivor, to record the death of few, more deeply lamented, within the circle of their acquaintance than this. The subject of this obituary, lived and died on the same spot, where she was born. Soon after her marriage, in 1780, she became hopefully pious, and united with the Church of Christ. Possessing a disposition remarkably amiable and discreet, the virtues of a christian spirit were in her a steady flame, rather than an inconstant spark. Her faith, she ever manifested by her works; and she may be said, eminently to have lived religion, in all the relations and duties of life. In her tongue was the law of kindness; and the poor have lost in her a friend and benefactor. Like Dorcas "she was full of good works and alms-deeds which she did." The chamber of sickness and want, ever bear witness to the kind offices and "shew the garments which her hands have wrought." Her maternal faithfulness was crowned with great temporal and spiritual blessings to her household.

During a period of 22 years, in which her husband sustained the office of deacon in the church, she was indeed a helper—"sober, discreet, and faithful in all things." In the prosperity of Zion, she manifested no ordinary interest; and in the charitable efforts of the age, she was ever ready to co-operate.

Above all she was eminently a person of prayer; and one of that constant few, who, amidst general declensions, animosities, and Zion's mournings, never suffer their lamps to go out. In constancy of faith, and in the retired, humble, and active virtues, she exemplified the spirit of the gospel, with peculiar effect. So mild and amiable was her religion in all her deportment, that it may truly be said, she had not an enemy.

Mrs. C. laboured under much bodily infirmity, during the last 23 years of her life. When the most feeble she had usually the greatest spiritual enjoyment. Under severe and threatening attacks, it was common for her to exclaim "all is well!" During her last sickness, she remarked to her husband, that she had not had those peculiar manifestations, previous to this attack, which she had experienced on former occasions, but she could still say "all is well."

Mrs. C. had long desired to witness another Revival of religion in her native town, before she died. A few weeks previous to her death, it pleased God to grant this blessing. "As her soul was in departing," she saw the good work become general, and could truly say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

On account of the general attention to religion, which prevailed, a day of humiliation and prayer was observed; and though it was the day on which Mrs. C. expired, she took a lively interest in its observance, and it may truly be numbered among the happiest of her life. In the very agonies of death, being told, but with little expectation that she was capable of receiving it, that the work still prospered, she raised her hands, cold in death, and exclaimed, *I do rejoice in it*, and soon expired. Thus this excellent mother in Israel, died as she lived, a pattern of submission, and of humble and holy joy, and confidence in her Redeemer.

#### SPANISH INQUISITION.

A statement has recently appeared of the number of victims to this terrible engine of superstition, cruelty and death, the bare recital of which chills the blood, and fills the mind with horrid images of suffering humanity under the most excruciating tortures, which awful depravity, disguised in the robes of religion, could invent. The table is extracted from a Critical History of that dreadful tribunal, by J. A. Lorente, one of its late secretaries, and may therefore be considered as indisputably authentic. It exhibits a detailed list of the respective numbers who have suffered various kinds of punishment and persecution in the Peninsula alone, independent of those who have been its victims in other parts of the world, for a period of 356 years, viz. from 1452 to 1808, during which the Inquisition has existed, under the administration of 44 Inquisitors General. Within that term it appears that in Spain have been burnt 31,713, died in prison or escaped by flight and were burnt in effigy 174,111, and suffered other pun-

ishments, such as whipping, imprisonment, &c. 287,523, making a grand total of 336,651. The greatest number of victims under any administration, was in that of Torquemada, the first inquisitor General, who presided from 1452 to 1499, a long and bloody reign of 47 years, during which 3,800 victims were burnt, 6,400 died or escaped by flight, and 90,094 suffered various other punishments; being in the whole 105,294, or 2,240 per annum!

*N. Y. Statesman.*

*From the Seaman's Magazine.*

### THE FUNERAL AT SEA.

It was a morning at sea. The sun had just risen, and not a cloud appeared to obstruct his rays. A light breeze played on the bosom of the slumbering ocean. The stillness of the morning, was only disturbed by the ripple of the water, or the diving of a flying fish. It seemed as if the calm and noiseless spirit of the deep was brooding over the waters. The national flag displayed half way down the royal mast, played in the breeze, unconscious of its solemn import. The vessel glided in stately serenity, and seemed tranquil as the element on whose surface she moved. She knew not of the sorrows that were in her own bosom, and seemed to look down on the briny expanse beneath her, in all the confidence and security of strength.

To the minds of her brave crew, it was a morning of gloom. They had been boarded by the angel of death; and the fore-castle now contained all that was mortal of his victim. His soul had gone to its final audit. Grouped around the windlass, and left to their own reflections, the hardy sons of the ocean mingled their sympathies with each other. They seemed to think of their own mortality. Conscience was at her post. And I believe their minds were somewhat impressed with the realities of eternity.

They spoke of the virtues of their deceased messmate—of his honesty, his sensibility, his generosity. One remembered to have seen him share the last dollar of his hard earned wages with a distressed shipmate. All could attest his liberality. They spoke too of his accomplishments as a sailor. Of the nerve of his arm and the intrepidity of his soul. They had seen him in an hour of peril, when the winds of heaven were let loose in all their fury, and destruction was on the wing, seize the helm and hold the ship securely within his grasp till the danger had passed by.

They would have indulged longer in

their reveries;—but they were summoned to prepare for the rites of sepulture, and pay the last honours to their dead companion. The work of preparation was commenced with heavy hearts and with many a sigh. A rude coffin was soon constructed, and the body deposited within it. All was ready for the final scene. The main hatches were his bier. A spare sail was his pall. His surviving comrades in their tar stained habiliments stood around. All were silent. The freshening breeze moaned through the cordage. The main top-sail was hove to the mast. The ship paused on her course and stood still. The funeral service began; and as “we commit his body to the deep” was pronounced, I heard the knell of the ship bell—I heard the plunge of the coffin.—I saw tears start from the eyes of the generous tars. My soul melted within me as I reverted to the home scenes of him whom we had buried in the deep—to hopes that were to be dashed with wo—to joys that were to be drowned in lamentation.

I. E\*\*\*

### RELIGION AMONG ROMAN CATHOLICS.

Among the many female children in the Society's Schools here that are of great promise, there is one, every circumstance of whose life is such a display of the reign of grace, as it would be unpardonable to pass by. The child alluded to had for her parents and immediate relatives the most infamous characters. Her father was hanged for robbery and house-breaking; and her brother, I believe, for similar practices. Her grandfather, grandmother, mother, and mother's brother, were confined in the prison of this town, under charge of murdering her mother's other brother. The grandfather died in the prison, before trial: her uncle and mother were found guilty: the uncle was executed, and the mother respited while on the scaffold, and afterward transported for life. While she remained, with other convicts, in our prison, from the time of her being respited until the moment of her departure, she received religious instruction, and the most humane attention from the ladies, who, in this town, devote themselves to every good work. On her departure, one of them took charge of her female child, has since clothed and supported her, and, latterly, bound her apprentice to a mantaumaker with a fee of twenty pounds. From her becoming the ward of this truly christian young lady, she received education in the Society's



School, where she made a rapid proficiency in learning to read and work ; but, what was far better, she gave evidence in a changed demeanour and disposition, and an affectionate attachment to her Testament, that the God of mercy had pitied her forlorn condition, and made her a partaker of his grace. Her christian benefactress rejoiced daily in the increasing evidence, that her labour of love was not in vain ; and related to me, with eyes full of tears, expressive of the gratitude of her heart, the many proofs that her little ward was indeed a brand plucked out of the fire. I could fill my sheet with these interesting details ; but shall confine myself to a recent circumstance, which indicates that she is not only deeply impressed with a sense of the misery of her state as a sinner, but of the riches of that grace which shines in the person and work of the Saviour. A few Sabbaths since, her benefactress, going to the chapel here before the commencement of service, perceived her young ward, sitting remote from the few who had then assembled, reading her Testament, and seemingly absorbed in the subject which she was perusing : on coming up to her, she inquired where she was reading : she answered the 6th of Romans : " Why did you choose that chapter ? her reply was, " Oh, I delight in it much."—" On what account ?" " It meets my case : see, is not this delightful" (pointing to the 6th verse,) *For, when we were yet without strength, in due time, Christ died for the ungodly.* She then added, " I am, indeed, a sinner, and without strength : but here is the blessed remedy—*Christ died for the ungodly.*"

*From the Columbian Star.*

#### SEAMEN.

The following extract of a letter to the venerable Mr. Eastburn, pastor of the Mariner's church in Philadelphia, is merely a specimen of the communications which he is in the habit of receiving, from seamen who have enjoyed the benefits of his ministry.

*Ship Jane, outward bound, }  
January 5th, 1823. }*

" Reverend Friend,—With serious pleasure we embrace the opportunity of returning our warmest thanks to you for the many tokens of your labours of love towards us, as respects the salvation of our souls. We sincerely wish that your labours may not have been in vain in the Lord ; that the warnings we have had to flee from the wrath to come, may have an everlasting

impression upon us. We hope the seed you are endeavouring to sow may fall in good ground, and bring forth fruit to the praise and glory of God our Saviour in all things ; that the Lord Jesus Christ may be established in the hearts of all those who go down to the sea in ships, where we see the works of the Lord, and his wonders in the deep.

Oh ! that all who love the Lord Jesus Christ in sincerity and truth, would pray for the salvation and safety of all mariners, as well as for pagans, Jews, and others ; that they would remember that it was through the instrumentality of *sailors*, that the gospel was brought across the Atlantic to shine in our happy country, where none dares to molest or make us afraid. We know that the Lord will be merciful to all those who call upon him in sincerity and truth through our Lord Jesus Christ, whose blood cleanseth from all sin : but we cannot know this aright without the teaching of the Holy Spirit ; if so, oh ! pray for us dear friend, for the effectual fervent prayer of the righteous availeth much. We firmly believe it is the desire of all the crew to fulfil the ninth part of the 119th Psalm (Dr. Watts'.) There has been no profane language used by any on board, since we left Philadelphia. We sincerely hope the Lord may give you health, and strength to carry on the work you have begun, the good effects of which we have already witnessed."

*Signed by the crew of the Ship Jane.*

#### *Send the Gospel to the Heathen.*

' Wherever Christianity has spread its mild and benignant light, there the waste wilderness of life has bloomed as the paradise of God, the nations of the earth have become purified and exalted in all their moral and intellectual faculties ; they have been freed from the fetters of political, social, and domestic slavery ; they have more advanced in skill and knowledge, have been more deeply versed in science, more accomplished in literature, more alive to industry and enterprise, more refined in all social intercourse, more adorned with every noble virtue and every polished grace, more *benevolent* to man, more *devoted* to God.'

' Wherever Christianity has prevailed in its purity, and precisely in *proportion* to the evangelism of its doctrine ; setting forth the fall of man from his primeval innocence ;—the original and natural depravity of the human heart ; the necessity

of conversion, or spiritual regeneration ; the justification of sinners by faith in Christ, as the *sole* author and finisher of salvation ; —the sanctification of the human spirit by the Holy Ghost ; —the Godhead of the three Divine persons in one mysterious Trinity ; have individual purity of morals, and national prosperity and happiness, uniformly flourished.' **BRISTED.**

## POETRY.

## FULFILMENT OF PROPHECY.

*Imitation of a passage in a sermon of the Rev. Mr. Hawes, of Hartford.*

The fount is open'd, from whose streams  
Celestial life and knowledge spread,  
The Sun hath ris'n whose radiant beams  
Restore the sick, and raise the dead.  
And nought their glorious course shall check,  
Till Earth with moral verdure glows ;  
Till they her desert wilds shall deck,  
With blooming Eden's deathless rose.  
That Mighty Angel, to whose hand  
The everlasting word is given,  
Waves his broad wing o'er sea and land,  
And soaring, spans the vault of Heaven.  
And say, shall ought oppose his flight ?  
Ought dim with clouds his flaming scroll ?  
No ! not till Truth with holy light  
Shall visit every heathen soul ; —  
Not till blest Peace shall spring to birth,  
Till Hatred sheathe his ruthless sword, —  
Not till the nations of the Earth  
Become the kingdoms of the Lord. **H.**

## AMERICAN BIBLE SOCIETY.

The officers of the American Bible society residing out of the city of New York, and the delegates from Auxiliary Societies, are respectfully informed, that the next annual meeting of the Society will be held on Thursday, the 8th day of May next. An adjourned Meeting of the Board of Managers will be held on Wednesday, the 7th, at the Society's House, at 4 o'clock, P. M. for the express purpose of receiving those officers and delegates, at which the Managers hope to be gratified by a general attendance of their friends from abroad, preparatory to the interesting proceedings of the following day.

The publishers of Newspaper who are friendly to the objects of the Society, will oblige the Managers, and probably confer a favor on many of their friends, by giving the foregoing an insertion in their several papers.

*New York, March 24, 1823.*

THEODORE DWIGHT, JOHN GRISCOM,  
JAMES M. MATHEWS, LEONARD BLEECKER,  
JOHN D. KEESE, JAMES MILNOR,  
JOHN PINTARD, S. S. WOODHULL,  
DIVIE BETHUNE. *Committee of Arrangements.*

## RELIGIOUS INTELLIGENCER.

As some of our subscribers live at a distance we take this early opportunity to remind them that a few weeks more will bring us to the close of another volume.

We shall consider all our present list of subscribers as wishing for the next volume who do not give notice to have their papers stopped before the first of June, and shall continue to send them.

We tender our best acknowledgments to those who have acted as agents. — It is difficult to manage such a concern without the friendly aid of some one in each place.

The compensation allowed we are sensible is not much of an object but we hope the friends of religion and of missions are influenced by other motives. — As we expect to commence our account for the next volume on the plan proposed in one of our late numbers, we solicit a continuance of your aid — and would request at the same time that all accounts might be settled before the close of the present volume.

If any are under the necessity of discontinuing their agency, we hope they will be good enough to appoint some one who will be punctual in making returns for the next volume.

## CONDITIONS.

The Religious Intelligencer is printed on good paper, with a fair type, and issued every Saturday, each volume to commence the first week in June.

The paper is paged and folded for binding, each sheet making sixteen large octavo pages, or 332 pages in a year, with an Index at the close.


The price of the paper, exclusive of postage, is two dollars fifty cents a year, if paid in advance, or three dollars if not paid at the end of six months.

Those who procure 6 subscribers, and are accountable for the pay, are entitled to the 7th copy gratis ; and the same proportion for all over that number.

Any company or individual who will take 12 or more copies, to be sent to one Post Office, the price will be two dollars if paid in advance, or two dollars and fifty cents if not paid at the end of six months, and the 13th copy gratis.

No subscription will be taken for less than a year ; and all arrearages must be paid before any paper is stopped.

Subscribers for the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribers for the next.

 All letters to the Editor must be post-paid.

The members of the Female Auxiliary Society of New Haven, for meliorating the condition of the Jews ; are hereby notified that the annual Meeting of that Society will be holden at the conference room in the North Church, on Tuesday, April 15th, at half past two o'clock, P. M.

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